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THE JEWISH CHRONICLE,

PUBLISHED UNDER THE DIRECTION

OF THE

American Society

FOR MELIORATING THE CONDITION OF THE JEWS.

DECEMBER, 1844.

THE JEWISH CHRONICLE—NEW ENLARGEMENT.

According to a decision of the Board of Directors, to which we have pleasure in referring our readers, the Chronicle again appears in an enlarged and greatly improved form. Eight more pages have been added, which, together with the change of type, will enable us to give a much greater variety and amount of information on all matters connected with the Jewish cause. The terms will be the same as formerly—*One Dollar a year, payable in advance.*

To this last regulation we shall find it necessary to adhere more rigidly than heretofore. There are at present considerable arrears due from our subscribers, which, we trust, they will now promptly discharge. The present number, it will be recollected, would have ended the second volume of the old newspaper series. The price was then Fifty Cents *per annum*, and, of course, as we formerly announced, arrears are calculated at that rate to all who subscribed before July of the current year, when the New Series began.

A list of Agents is given on the cover. This will be enlarged as circumstances may require.

We have been in the habit of sending the Chronicle to a few non-subscribers. This practice we shall not feel at liberty to continue beyond the present number.

May we be allowed to suggest to our present readers, that our circulation might, perhaps, be greatly extended by a little effort on their part? Let them think of this hint; and then, we trust, they will act upon it.

THE BIBLE LAW OF GOSPEL MISSIONS.

(Continued from page 101.)

Here again we meet the friends of missions on their own ground. The avowed object of all your plans and efforts is *the conversion of the world*. And you may remember that, only a year or two ago, some of the more ardent among us, growing impatient at the present slow rate of progress towards so very desirable a result, thought fit to call a Convention for the purpose of devising ways and means of "*doing up the work*"—such, we believe, was the pleasant phrase—"in one generation." Nay, one member of the Convention, and he was a Missionary himself, declared that he had met with several individuals, who thought even that time unreasonably long, and were persuaded in their own minds, that half the term, or about 15 years, was amply sufficient. Zeal, so remarkable as this, it would have been impossible not to admire exceedingly, but for one equally remarkable, and most unfortunate negative characteristic, to which we can only thus obscurely allude;—Rom. x. 2. Throughout all the proceedings of that Convention, *we could not detect a single allusion to God's revealed purpose concerning Israel, or to the everlasting covenant which God made with Abraham, and with Abraham's seed!* And what was the mighty engine—the profound expedient—the new measure that was now to convert the nations at the rate of 30,000,000 souls *per annum*, more or less? The answer to this interesting query is,

that a "Resolution" was passed, proposing to hold an *annual* concert of prayer some time during the Anniversary week! We really cannot say, that we were at all surprised, or disappointed.

But without insisting further on what had better, perhaps, be forgotten,—and we have alluded to it simply as an instructive exemplification of the odd way in which the best of men will stumble for want of "taking heed to the more sure word of prophecy,"—we return to our main point.

The object, then, is *The Conversion of the World*, and all will admit, that, as thus stated, it includes the Jews. But in the mean time, there are very many, and of those most actively engaged in the missionary cause, who think that no *peculiar* interest belongs to this subject of Jewish conversion—that any *special* urgency, therefore, in behalf of Israel, is quite uncalled for—and that, as there is still so much more work on hand elsewhere than can be reached, this part of the undertaking might be safely left to the last.

Now, there are few things of which we are so firmly persuaded, as we are of this, that the man, who hold these opinions, "errs, not knowing the Scriptures." All such notions, however common, and by whomsoever adopted, we venture to regard as essentially, and in the literal sense of the word, *preposterous*. They put last what God has appointed first, and that first which He means shall be last. We speak plainly, but deliberately, and are prepared to justify our confidence. To our mind it is just as certain, as the purpose and word of God can

make anything, that *this world never will be converted, although you multiply Societies for that end a thousand fold, and their income by ten thousand, UNTIL "THE LORD ARISE, AND HAVE MERCY UPON ZION;"* Ps. cii. 13. "For, behold, darkness shall cover the earth, and gross darkness the people," at the very time when it is said to Zion, "but the Lord shall arise upon thee, and his glory shall be seen upon thee;" Is. lx. 2. Hence it was, as we conceive, that our great Apostle, even while labouring to save the Jewish election of grace, and vindicating before Gentiles the chartered rights of his people, as securing their national glory in the latter day, considered himself to be all the while "*magnifying his office, as the apostle of the Gentiles;*" Rom. xi. 13.

Such, then, are the solemn decisive announcements of Holy Writ, and it is really high time that the Church should begin to know how this matter stands. Let it be considered, that shutting our eyes to the truth, or agreeing among ourselves to say nothing about it for the present, will, indeed, injure ourselves, but cannot derange in the least the divine plan. A contented, conceited, self-indulgent ignorance, to be sure, may comfort itself by calling that truth a speculation, or, at best, a matter of opinion. But it is so in no other sense, than that in which the doctrines of the Trinity, and the Atonement, and the Resurrection, are speculations, and matters of opinion. It is one of the most clearly revealed verities of the Bible. And as there is scarcely a page of prophecy, that does not teem with the evidence of it, so, if we survey the

actual condition of our missionary arrangements, we shall no longer doubt that the *speculation* is one, which admits of an immediate and a very extensive practical application.

We must not, forget, however, that there are minds in which the plainest truth of God has but a poor chance for currency, unless it come endorsed by two or three good names. For the sake of these modest natures, we subjoin a few such respectable guarantees, from which it will be evident, that we cannot, at any rate, claim for our *opinions* the merit of novelty.

"Undoubtedly," says *Archbishop Leighton*, on Is. lx. 1, 2, "the people of the Jews shall once more be commanded to arise and shine, and their return shall be the riches of the Gentiles; and that shall be a more glorious time than ever the Church of God did yet behold. They forget a main of the Church's glory, who pray not daily for the conversion of the Jews."

Says *Dr. John B. Romeyn*, one of the most eminent American divines of the last generation, in his *Sermon on the Millenium*;—

"Until the Jews be converted, we need not look for the Millenium; for from among them chiefly messengers will be sent to declare the glory of the Lord. *Our chief attention ought to be directed to them.*"

"The conversion of the Jews," says *Mr. Faber*, (*Jewish Expositor*, v. 7, p. 480,) "is a point of decidedly the FIRST importance. Missions, undertaken by us of the Gentiles, both have done, and may hereafter do, much good in a small way, but it, as the prophets unanimously declare, and as our best expositors always understand them to declare, the general conversion of the Jews is to PRECEDE and PRODUCE the general conversion of the Gentiles; nothing, I apprehend, can well be more evi-

dent, than that missionary societies, conducted by Gentiles for the purpose of converting Gentiles *previous* to the general conversion of the Jews, will never effect anything upon a large scale. If they anticipate any very extended success, I fear they will find themselves grievously disappointed; for if the conversion of the Jews is to PRECEDE the conversion of the Gentiles, those persons who fondly imagine that they will be able to effect the latter PREVIOUS to the accomplishment of the former, seem to be indulging in the rhetorical figure, usually called "*hysteron-proteron*."

"Jerusalem," says the distinguished *Dr. McCaul* of London, in his Sermon at the Consecration of the Bishop of Jerusalem,* "is the city where the Saviour lived and laboured—where the one sacrifice was offered—and is destined to be again the religious metropolis of the world. To Jerusalem, renewed and restored to the favour of God, the primitive Christians looked as the locality of Christ's glorious kingdom; and such is still the hope of many who rest on the unequivocal declarations of the word of God. They readily admit and heartily join in the duty of going into the world, and preaching the gospel to all nations. They believe, that wheresoever the Gospel is preached, it will prove itself the power of God unto salvation to all that believe; but we are assured, that, until the Jews are recalled, and Jerusalem glorified, darkness shall cover the earth, and gross darkness the people."

From another admirable discourse of the same writer, on "The Equality of Jew and Gentile in the New Testament dispensation," we extract the remarks which follow:—

* This Bishopric was offered first to *Dr. McCaul* himself; but he nobly declined an honour, which, he thought, should be conferred on a believing Israelite. *Dr. Alexander* was accordingly appointed.

"But though we should deny our responsibility for the past, there is one fact which gives the Jews a decided priority of claim. It is this; *that they live in the midst of us*. Of all those, who do not believe in Christ, they are the nearest. The Providence of God has presented them as the first objects of Christian benevolence. It would seem as if God wished to try the sincerity of our missionary spirit. To feel an interest for the salvation of the heathen, whom we have not seen, and to feel none for the welfare of the Jew who lives in the midst of us, seems rather inconsistent. To run to the end of the world in search of some, who know not the gospel of Christ, and at the same time to neglect those, who live with us in the same cities and streets, is rather suspicious. I beg not to be misunderstood. I do not mean to say that the heathen should be neglected: it is my firm and full conviction, that the Christian Church has not done a hundredth part of what it ought to do for the conversion of the heathen. But I do mean to say, that, however great may be the claims of the heathen, the Jews have a prior claim; and that that zeal, which burns for the conversion of those who are afar off, and is cold and careless respecting those who are near, is of a very questionable character."

To all this, we beg to add a few sentences from *Dr. Chalmers'* last work, the *Lectures on the Epistle to Romans*, and so conclude for the present. In the 86th Lecture, speaking of missionary work among the Jews, *Dr. C.* remarks as follows:—

"It were the most germinant of all our missionary enterprises—or the one most prolific of a rich moral blessing to the great family of mankind. The full return of the Jews will be the riches, we are told, of all other nations; and by entering, therefore, on this peculiar walk, we may well be said to enter on the highest department of missionary labour, and

in which we most harmonize, both with the designs of Providence, and the schemes of prophecy. Under all the views of it, the evangelisation of the Jews should rank as a first and foremost object of Christian policy.

"As the apostacy of the Jews led to the calling of the Gentiles; so will the Christianity of the Gentiles, when fully and consistently proceeded on, lead onward to the effectual recalling of the Jews. But the succession of benefits and blessings will not stop here—for, by a further step in the progress, will this conversion of God's ancient people to the truth as it is in Jesus operate by a mighty reaction, in the further extension and establishment of the gospel throughout the world. We have the traces, nay the distinct intimations of this, in more than one clause of the passage now before us—as in the verse 12th, where we are told that the fulness of the Jews will augment the riches of the Gentiles: and in verse 15, that the receiving of them will be life from the dead. We gather the same information from other Scriptures both of the Old and the New Testament—as when Isaiah tells us (lx. 3), 'that, the Gentiles shall come to thy light, and kings to the brightness of thy rising;' and that the abundance of the sea, and the forces of the Gentiles shall be converted and come unto Israel, (lx. 5,) whose seed shall be known among the Gentiles; and all who see them shall acknowledge them, that they are the seed which God hath blessed (lxi. 9); for then will the Gentiles see their righteousness, and all kings their glory (lxii. 2). This reflex influence, if it may be so termed, of Jewish upon Gentile Christianity, is still further intimated by the Psalmist as follows—'Thou shalt arise and have mercy upon Zion,' and 'so the heathen shall fear the name of the Lord, and all the kings of the earth thy glory.*' Hear also the prophet Jeremiah—'I will cause the captivity of Judah, and the captivity of Israel to return, and will

build them as at the first, and cleanse them from all their iniquity: And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them.*' That the fulfilment of these prophecies is still to come, we may well conjecture from such passages as Isaiah. xliii. 18, 19; Jeremiah, xvi. 14. 15; xxiii. 7, 8. But the conjecture advances to a certainty by the quotation of the apostle in Romans, xi, 26—where he looks onward to the accomplishment as yet future of the glorious prediction of Isaiah in lix. 20—"And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob"—the undoubted reference of Paul, when he alludes to it as a thing written, that 'There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob.'

"We have already tried in some slight degree, to explain how it was or what the connecting influences were, by which Gentile Christianity followed in the train of Jewish unbelief; and again, we have also said a little on the operation which this Gentile Christianity, when rightly exercised and fully manifested, should have, in opening the eyes of the Jews and so turning them to the faith. But there is still a third sequence in this progression of moral changes, whereof prophecy tells us that so it will be; and the curiosity of man prompts him, as in other cases to enquire, how it will be? And here too, we can to a certain extent meet the enquiry—for it appears pretty obvious, that a great national movement towards Christianity on part of the Jews, and their actual adoption of a faith which they have so long held in detestation, must tell with mighty and decisive effect on the rest of the world. If the very existence of the Jews as a separate people be in itself the indication of a providence—a singular event in history which demonstrates the part taken by Him who overrules all history in the af

* Psalm cii. 13, 15.

* Jeremiah, xxxiii. 7, 9.

fairs of men—how much more impressive will the evidence become, when this same people shall describe the actual evolution, which it was predicted they should do, more than two thousand years ago; shall, after the dispersions and the desolations of many generations, reach at last the very landing place, to which the finger of prophecy has been pointing from an antiquity so high as that of the patriarchal ages. We know not if this splendid era is to be ushered in by palpable and direct miracle. We would not affirm this, but far less can we deny it. But should there be no such manifestation of the divine power conjoined with this marvellous fulfilment, there will at least be such a manifestation of the divine knowledge, as will incontestably prove that God has had to do with it; and so as that history shall of itself perform the office of revelation, or men will trace the finger of the Almighty in the events which are sensibly passing before their eyes. And besides, we have reason to believe of these converted Jews, that they will become the most zealous and successful of all missionaries; or, like Paul before them, the preachers of that faith which they persecuted in times past, and once laboured to destroy.* It is said of a single Christian that he may be the light of the world.† How much more will be a whole nation of Christians—glowing in the full ardor of their new-born convictions with apostolic fervour; and the very fact of whose conversion will tell with a hundred-fold greater effect than even that of St. Paul's, as a testimony or evidence for the faith. Verily like him, their great prototype, they will pre-eminently and emphatically be the apostles of the Gentiles; and there will be a light to lighten these Gentiles, in the very glory of the people of Israel.‡ We must look to futurity for this great accomplish-

ment—for, most obviously, it has not yet been realised. It will be 'In the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.' This is all yet to come—else how could it be spoken, as an immediate sequence of its fulfilment—that 'He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.'”

THE APPROACH TO JERUSALEM FROM JAFFA.

Last month we gave Mr. Herschell's account of his journey to the Holy City, direct from Beyrout on the north. We now present a sketch of the western approach, by way of Jaffa, from another very interesting work, entitled "*Walks about the city and environs of Jerusalem; by W. H. Bartlett.*" This is a truly beautiful volume, and written in a most pleasant style. The illustrations are exquisite, and the editor of *The Voice of Israel* bears this testimony to their accuracy. "We can bear decided testimony to the accuracy of Mr. Bartlett's delineations of the present appearance of Jerusalem; at the same time warning those who admire them,

* Galatians, i. 23.

† Matt. v. 14.—See much that is interesting on this whole subject in Bickersteth's '*Restoration of the Jews.*'

‡ Luke, ii. 32.

§ Isaiah, ii. 2-4.

that the bleak and bare reality looks by no means so beautiful as his soft engravings." We have read a good deal of what has been written about Jerusalem; but nowhere else have we got such an intelligible idea of what "the City of the Great King" was, and is. But, oh! how much more exceeding glorious is she yet to be, when she shall hear her King himself, calling her again to "arise and shine."

After the storm in the night, the morning air was exquisitely fresh—the blue arch of heaven most glorious. We felt that we were in the 'land of the East, the clime of the sun;' but a few hours' ride from the object of our pilgrimage. And beautiful were the gardens of Jaffa, through which we rode. Here the 'lofty palm' rose gracefully into the sky, charged with her clusters of dates, and rustling with the softest of sounds in the summer air. The broad, dark-leaved, overhanging fig dropped her fruit into the path. The golden citron, with the delicate vermillion-flowered pomegranate, and the clustering vine, richly mantle over the soil. Beneath the deep shade of the carob-tree the white-veiled women group around the fountain. The Arab sheik, his dusk face, piercing eyes, and white teeth, overshadowed by his golden-striped head-dress, comes by on his glossy Arabian, his gun and sword and brilliant trappings glittering in the sun; or a long file of camels, charged with merchandize, on which women and children are generally seated, slowly paces on, projecting their strange shadows on the sand. Every object is novel and oriental in character, and independent of its picturesque beauty, is linked by a delicious association with our earliest dreams of Biblical scenery and incident. Such are the chances of Oriental travel; days of weariness and nights of watching;—but then

hours when enjoyment is intense, and whose recollection is indelible.

Three hours' ride brought us to Ramla, beautifully situated above the plain of 'Loud,' Lydda and Saron, (Sharon,) among groves of palm and olive. We made no stay here, anxious to arrive, if possible, that night at Jerusalem; but in crossing the plain we encountered the noon-tide heat of a Syrian sun, and were annoyed by swarms of gnats, and parched by intolerable thirst. The water in our leather bottles was soon exhausted, and had not the peasant girls brought us a welcome supply, as we passed through the villages, anxious to gain a few paras from the passing stranger, we should have suffered cruelly. In the afternoon, just as we entered the hills, we came upon a well by the road-side, most welcome to us in 'that dry and thirsty land.' Grouped around were a motley host of tired wayfarers. The Arab sheik, letting down his leathern skin into the well, drew water to supply his fainting steed, drinking from a hollow stone. Flocks of glossy-haired goats and sheep, with loud bleatings, surrounded the appointed trough, which it required the constant labour of several women to keep full. Caravans of camels, relieved of their burdens, were reposing around, their drivers crowding to the well. We were as weary and thirsty as the rest; and letting down our water-skins, took long and repeated draughts of the reviving element, and stretched in the shadow of a huge rock, enjoyed a most welcome 'siesta.' In the afternoon we resumed our course, threading narrow gorges, where a few resolute men might keep an army at bay; and from thence ascending hill after hill, round and rocky, yet bearing on their summits neat villages surrounded by olive groves and corn. Upon one of these we descended 'at shut of eve,' and its sheltered, beautiful appearance irresistibly invited us to repose. This proved, on inquiry, to be Kiryat el Enab, the ancient Kirjath Jearim.

On the flat roof of the principal house the 'elders' of the village were seated, quietly chatting and smoking in the coolness of the evening air. We applied for a resting-place, and were conducted to the court of a mosque, in the centre of which were a tall graceful palm and a fountain; and shortly after the sheik, of the family of Abu Gosh, sent us some dishes for our supper, and came down himself to visit us.

Notwithstanding our fatigue, and the inviting nature of our quarters, we found it impossible to sleep. We were but three hours' distance from Jerusalem. Rising at midnight, we pursued our way by the light of the innumerable stars—glorious in the blue depth of an Asian sky. Not a sound was heard but the tramp of our horses' hoofs upon the rocky pathway. The outlines of the hilly region we were travelling were dim and indistinct; far grander than they would have appeared by the light of day. We came to a tremendous descent, long and slippery, over slabs of rock, and deep gullies worn by the winter rains. With many a slide, and narrow escape from falling headlong, we reached the bottom of the valley in safety, where we found caravans of camels and asses, with their guides asleep by the wayside, waiting for the morning light to enter the city gates. We pursued our way—an hour yet remained—that hour was one of strange and indescribable excitement. I had seen, by moonlight, the time-hallowed glories of the old world, and the wonders of the new;—I had stood alone at that hour, within the awful circle of the Coliseum;—and watched the lunar rainbow spanning the eternal mists rising from the base of Niagara;—but this night's march across the desolate hills of Judea awoke a more sublime, more thrilling interest. I was approaching the walls of that city, (the scene of events which must ever remain the most touching in their influences upon the human heart,) which I had long and earnestly hoped to see, and my wish was about to be realized. As the

stars began to fade from the heavens, and the dawn to break over the eastern mountains, I sought to pierce the gloom which wrapped the silent region around; but nothing could be distinguished. It was not till the first red glow of morning glanced upon the eastward hill-tops, that I caught sight of the city. But there was nothing grand or striking in the vision—a line of dull walls, a group of massive towers, a few dark olives, rising from a dead and sterile plain; yet, enough that this was Jerusalem—the Holy City: her mournful aspect well suits with the train of recollections she awakens.

We had to wait some time outside the Jaffa Gate before admittance could be obtained, and not a sound was heard when we entered the silent streets. Within, the city is as dull as without; ruinous heaps and mean houses meet the eye as we enter. The stern Tower of Hippicus is on our right—a noble wreck of the past.

"ANASTASIS." BY PROFESSOR BUSH.*

"It is indeed true,"—as we find it eloquently remarked in the Introduction to this remarkable volume—"that there exists a deep-rooted im-

*"ANASTASIS: or *The Doctrine of the Resurrection of the Body, Rationally and Scripturally considered.* By George Bush, Professor of Hebrew, New York City University."

This is the work referred to in a note, addressed to us by the learned author, and published in the Chronicle for August. The principles of prophetic interpretation here adopted, and the results deduced by means of them, are certainly of a most extraordinary character. It is not, however, on this account alone, but because of the relation which these bear to Jewish questions—a relation far more intimate than some of our readers, perhaps, may yet realize—that we think it well to review the book at length in our columns.

pression that it is only the *plainer* parts of revelation that we can *profitably* have to do with—that the *unknown*, when brought to light, may possibly in some way conflict with the *known*—and that, especially, the *prophetic* parts of the Bible were designedly sealed and shut up from human intelligence ; so that it is nothing short of positive presumption to attempt to penetrate and solve their profound problems. We look upon them as if they were the mystical thunders whose utterances the prophet was commanded to seal up, and not make known ; or perhaps like the revelations which Paul had in heaven, and which it was not lawful to utter. Nay, nothing is more natural than to associate the ideas, if not the epithets, of *fanciful*, *chimerical*, *visionary*, with any attempt, however sober, to pierce the veil of futurity. So that it is not to be wondered at that hundreds of inquiring spirits have been frowned and frightened away from this sphere of inquiry by the force of prejudices wholly baseless and unreasonable.”

With the author's regrets, at the very extensive prevalence of the state of feeling here described, we sincerely sympathize ; and in the same proportion do we lament, when not the “ prejudices ” merely, but the most profound and scriptural convictions of the Church of God are shocked and revolted by the conclusions of such as profess to be, and may have even been generally looked up to by their brethren as among the more laborious and erudite expounders of the divine mysteries. Each fresh example, as it occurs, of glaring perversion, and signal failure, in this department of theological inquiry, is eagerly, and

naturally enough, caught at by a prudential and listless ignorance, as just another delightful argument, furnished by kind providence, against giving itself any trouble with these difficult, but commanded and most “ blessed,” studies. Rev. i. 3 ; xxii. 7.

In what light we regard the present performance, and what, in our estimation, are its bearing and tendencies, will sufficiently appear before we have done. For its author we have no feelings but those of respect and kindness. We admire his many literary and intellectual accomplishments ; fain would we emulate his admirable industry ; and we esteem him as our friend. It must not, therefore, be imagined, that there is the slightest approach to that asperity of personal controversy which worketh, we are assured, neither the righteousness of God, nor His truth, if, in discussing the momentous topics here brought under review, we should not judge it necessary or proper, to be all the while bandying personal compliments. There is, in fact, no temptation to say one harsh word of our learned friend, although we do mean to speak firmly and unflinchingly for what we believe to be God's “ law and testimony,” and against what we cannot but deplore as very serious errors. *Amicus Plato, sed magis amica veritas.*

Professor B. states and defends his views with a bold vigor, we had almost said, a certain chivalrous audacity, which, perhaps, we could better appreciate, were it displayed in a better cause. This moral hardihood, however, is not the commonest of the virtues ; and we cannot help liking it even in an opponent.

There he is ; he calls for discussion ; and without doubt he will make himself heard. Our ambition is, and it will also be our best reward, to be enabled, whilst gratifying him in that particular, to do both him and the truth a service. At the same time, and for a reason which we shall mention presently, we are not prepared to admit, that there is any *obligation* resting on the Church to pick up the gauntlet, which, with an air of adequate military grandeur, he has thus suddenly hurled upon the plain.

"It is at any rate certain," says the author of *Anastasis*, (Preface, p. vi.,) "that no one can justly feel himself at liberty, in the forum of his own conscience, to repudiate or decry the positions assumed in this book without a thorough examination of the grounds on which they rest, and a competent exegetical exposé of the fallacy of my reasonings." This is confidently expressed ; but it by no means deters us from avowing a different opinion, although we would rather not have disagreed quite so soon. For ourselves, we have long had a fancy for good Richard Cecil's homely plan of a *shelf*, on which he used to bestow all his more valuable goods, in the shape of first principles and fundamental verities, and then declined, no doubt as civilly as possible, every proposal to take them down for the purpose of instituting renewed examinations, and revolutionary arrangements. Unquestionably there are many doctrines of revelation, and of those "most surely believed among us," which every man to whom the gospel comes, is bound to believe, and which thousands of humble souls do

rejoicingly believe, promptly repudiating, and, as occasion requires, sternly denouncing the opposing errors, who yet neither have, nor profess, any skill whatever, and, in sober sooth, take as little interest in "competent exegetical exposés." The saints of God, we respectfully submit, "having an unction from the Holy One, whereby they know all things," are not to be restrained from rejecting the blasphemous follies of Popery and Socinianism, by being told that they cannot answer the subtleties of a Wiseman, or the declamation of a Channing. And just as little, Prof. B. may rely upon it, will they hesitate to say of the man, be his critical reputation what it may, who teaches with regard to "all that are in their graves," that "*the resurrection is past already* ;" and that HE—(blessed be his glorious name !)—who once slumbered in the rocky sepulchre, and arose on the third day, and was taken up into heaven, *will never, NEVER, reappear in visible personal glory, the Resurrection and the Life of all that sleep in Him* ;—when dogmas, we repeat, such as these, as dreary as they are startling, are—not invented, it is true ; for after all, the entire speculation has a very slender claim, indeed, to the merit of an original discovery—but revived, we persuade ourselves that the humblest and most unlettered disciple, that either reads or hears of the book, will think himself justified in saying of its author, what Paul affirmed of Hymenæus and Philetus, "*Concerning the truth he has erred* ;"—(see 2 Tim. ii. 18.) Nor, in passing this summary judgment, would he, as we conceive, transcend the limits

either of Christian humility or of Christian charity; and that, whether he were competent or not, to meet all and sundry of the Professor's "rational and scriptural considerations." The grand secret, or rather the plain truth is this—but it is a truth, which "the wise and the scribe, and the disputer of this world" have always derided, and ever will deride—that human reason, and "the science of Hermeneutics," and exegesis, and the knowledge which they impart, are one thing, while another thing, and an infinitely higher and holier, is "the faith of God's elect."

Of course, we are duly thankful for the concession on p. 18, that "in all matters of *vital* importance—in points involving the *fundamentals* of a commanded faith—the pages of the Old and New Testaments are distinguished by a sun-like lucidness, so that it is no less truly than tritely said, that 'he that runneth may read,' and 'the wayfaring man, though a fool, need not err therein.'" But really we should have supposed, that from the Twelve Articles of the creed it would be impossible to select two, for which a more redundant mass of evidence could be produced from Holy Writ, than for those which assert "the Resurrection of the body," and the future "coming of Jesus Christ, our Lord, from the right hand of God the Father Almighty, to judge the quick and the dead"—the very articles unhappily on which our author, to use his own language, "virtually assumes to arraign, and to convict of error, the current creed of the Church for the space of eighteen centuries." He will not be displeased with us, if we confess,

that we share largely in the apprehension, which he himself avows, that nothing but "an overwhelming cogency of proof of the truth of his main position" can save him from "the imputation of an uncommon degree of temerity."

Well, that "position" we have carefully examined; the "overwhelming cogent proofs" we have "weighed," if not "profoundly," (Preface, p. vi.,) to the best of our poor ability; and were we now required to give, in plain familiar terms our deliberate, solemn judgment in the case, we should say, that both proofs and position amount to so much *moonshine*, and nothing more. When our author, therefore, insists that "the argument" shall be "met at its *strong*, as well as at its *weak* points," the demand *seems* a reasonable one; and yet, in attempting to comply with it, we find ourselves at once involved in perplexity, from which there is no escape, except by adopting the author's own estimates of relative force. To us it has appeared, that the Professor's experience must be precisely the reverse of the Apostle's, and that when the former brother "is strong, then he is weak." This remark we have been for some time disposed to extend to his labors generally in the prophetic field. But we now content ourselves with showing, as we hope to do, that, so far as the present "rational and exegetical" edifice at least, is concerned, the sandiest part of it is the foundation.

(To be continued.)

ASSEMBLY OF RABBIES AT BRUNSWICK.

The following account of this important meeting is taken from *The Voice of Israel*, as being the fullest and most intelligible that we have met with. The Editor of the *Philadelphia Occident* protests earnestly against the decisions, that one particularly, which allows intermarriage with Gentiles. When he urges his brethren, however, to read the Bible, and judge for themselves, we could almost suppose, that he himself has caught the infection of reform. At all events, we sincerely admire his counsel, and commend it to the serious consideration of our Jewish readers;—and we rejoice to know that we have some of that class. “In closing,” says our respected contemporary, “we must warn our readers to be careful how they, in these degenerate times, listen to decisions which come from persons who profess to be in authority. Every one has the Bible;”—(alas! how far is this from being true of these children of the prophets!)—“and if the worst comes to worst, every Israelite has, we trust, sufficient enlightenment to judge for himself, whether or not some of the daring encroachments on our faith are biblical or not, and repel them accordingly.”

The *Allgemeine Zeitung des Judenthums* of the first of July contains an account of a voluntary synod met at Brunswick on the twelfth of June, and concluded on the nineteenth, composed of twenty-five eminent rabbies and preachers from various parts of the continent; several others who had promised to attend were prevented by their official duties.

This was the first of some intended

future, probably annual, meetings for deliberating upon subjects connected with their religious interests, and most of the members, as the editor tells us, had not the slightest idea as to what they were about to undertake. The publication alluded to, does not contain the authentic report of the debates themselves upon the various questions, but the resolutions only, which we insert here in order to show the character of the assembly.

1. The regulation of statutes.

Here the editor points out their concurrence in the chief design of the assemblies, which is to be for the purpose of ‘deliberating on the means for securing the preservation and progress of Judaism, and the promotion of the sense of religion among its professors.’

2. The declaration that the Jewish oath consists merely in calling upon the name of God.

This resolution was passed with the view to obviate some horrible formulas of Jewish oaths still prescribed by the government of Hanover.

3. That every member of the assembly engaged to exert himself that the prayer ‘Col Nidre’ be abolished in his congregation in this present year.

Because that prayer has been and still is the cause of raising suspicion against the Jews and their oaths.

4. That the Synagogue in Mecklenburgh is perfectly consistent with the faith and rites of Judaism, and that every orthodox Jew joining in that worship has thereby acquitted himself in his duty.

That [modern] synagogue-order is the same which has already for some time existed in Wurtemberg.

5. Their concurrence in the decisions passed by the Sanhedrim in Paris in answer to twelve questions which Napoleon submitted to them in 1807.

This resolution was in consequence of a motion brought in by Dr. Philipson, that the assembly should express their concurrence in the spirit of the Sanhedrim’s decisions. Those ques-

tions were all with reference to the relation in which the Jews as individuals stand toward the state, and how far the Mosaic law harmonizes with the laws of France where they live, so that they might or might not continue in that equality of privileges, which the revolution in that country had introduced for all the various religious denominations.

The questions and answers run thus :—

Q. 1. Is polygamy lawful for the Jews ?

A. No ; and that on account of the old synodal constitution of Rabbi Gershom.

Q. 2. Does the Jewish religion allow divorce ? Is the divorce valid without having passed the courts of justice, and according to laws which are opposed to the code of France ?

A. Yes, it is valid, if approved by the law of the land.

Q. 3. May a Jewess marry a Christian man, and a Jew a Christian woman ? Or does the law insist upon the Jews intermarrying among themselves ?

A. Marriages with Christians are not prohibited.

Q. 4. Do the Jews regard the French as their brethren, or as strangers ?

A. The French Jews are the brethren of the French.

Q. 5. In that case what duties does the law prescribe them towards the French who are not of their religion ?

A. There is no difference between these two classes of Frenchmen.

Q. 6. The Jews native in France, and treated by the law as French citizens, do they consider France their fatherland ; is it their duty to defend it, to obey the laws and to observe all the institutions of the civil code ?

A. Yes, in every respect ; France is their only fatherland.

Q. 7. Who nominates the Rabbies ?

A. The form of election is not defined.

Q. 8. What police authority, what judicial police do the Rabbies exercise among them ?

A. They claim no authority.

Q. 9. Does their authority only consist in a moral influence ?

A. Yes.

Q. 10. Are there any trades which are prohibited to the Jews by their law ?

A. None.

Q. 11. Does the law forbid the Jews to practise usury among their brethren ? and,

Q. 12. Does it forbid or allow them to practise usury towards strangers ?

A. All usury is prohibited and is abominable.

This motion, after having been referred to a committee, was adopted with the necessary modifications for making them applicable to Jews in other countries, and especially with the restriction to answer 3, that marriages with Christians be only permitted "where the law of the country will also allow the parents to educate children of mixed marriages in the Jewish religion."

The following propositions could not as yet be decided upon, and were deferred to future deliberation.

6. Commissioners to be appointed for the revision of the Jewish marriage law.

7. Commissioners to be appointed for the compilation of a new liturgy.

This last, as the motion of Dr. Mayer, he reduced to the following questions, to be answered by the commissioners ;—

a. Is it necessary and advisable that the Hebrew language be retained in the worship ?

b. Is the doctrine of a Messiah to be retained in the prayers ?

c. How is קריאת (recitation from the law in the synagogue) to be arranged more profitably ?

d. How may שופר (the blowing of trumpets) and תפילין (the shaking of the lulab) be arranged more tastefully ?

e. Are the mussaphim (additional prayers) to be retained ?

f. Is organ playing to be introduced at the service ?

8. Commissioners to be appointed for the consideration of the question :—How is the practice to be recon-

ciled with the doctrines in the observance of the Sabbath?

9. Registers of circumcision to be kept by the Rabbies. This last motion was adopted.

We must postpone our remarks on this important meeting, to a future opportunity. But in order to make the third resolution intelligible to our Gentile readers, we must present them with the translation of 'Col Nidre.'

This is a declaration made at the commencement of the service on the Day of Atonement, and is as follows:

"All vows, obligations, oaths, anathemas, execrations, fines, and assertions, which we have vowed, sworn, devoted, or which we may bind ourselves by, from this Day of Atonement, until the next ensuing Day of Atonement, which may arrive in peace: We repent of them all; they shall be absolved; they shall be null and void, and of none effect; without power or confirmation. Our vows are no more vows; our obligations shall be no longer binding; and our oaths shall cease to be oaths."

Our brethren do not by this mean to annul any obligations come under to their fellow men; it only refers to those voluntary vows spoken of in Numbers xxx., which do not seem to have been discontinued by the Jews, even after their conversion to Christianity. (See Acts xviii. 18.—xxi. 23.) If any modern Jew should depart from a promise or engagement, he would never think of pleading "Col Nidre" as an excuse, because he knows it refers entirely to religious obligations; but those who know how readily, in many parts of the continent, the Gentiles seek an occasion against the Jews, can easily suppose that advantage is taken of this somewhat ambiguous declaration, to accuse them of having a convenient loophole to escape from their obligations.

POPERY AND THE JEWS.

Our readers probably have not forgotten Mr. Herschell's testimony

regarding Rome's treatment of his brethren. "I have witnessed," says he, "their oppression and degradation in many parts of the Continent: *but never did I see them so 'trodden down' as in Rome.*" And now let them listen to the bland effrontery of the *Rev. Constantine C. Pise, D. D.*, as that delicate champion of the Scarlet Mother delivered himself the other day in St. Peter's Church, Barclay-st., N. Y.

Rome has opened her gates even to Jews. Rome has given protection to the unfortunate captives of Judea.—Since the days when they were brought captive into Rome, after the siege and destruction of the venerable city by Vespasian—from that period down to the present they have been protected—more than tolerated by all the sovereign pontiffs and so sensible are they of the privileges, which the Roman pontiffs, have ever extended to their race in Rome, that every year it is customary for them to present an offering of gratitude and respect to the sovereign pontiff. Here I would with great respect remark, that when an orator, in his private character amiable and social, was treating, on a recent occasion, of the restoration of his people to the Holy Land, it surprised me much, that whilst he spoke of the light of the Reformation beaming over Christianity, he forgot to state that his nation were indebted in no little degree, for their rights and privileges and protection, to that church, which he, it seems, with others, is not willing to acknowledge as worthy, even of a passing tribute of respect and veneration.

Here, surely, we have a very pretty specimen of the "lies in hypocrisy," with which the great sorceress has for ages and generations stupified and bewildered the nations of the earth. As the best and most thorough exposure that can be given

in this instance of her "deceivableness of unrighteousness," we propose to furnish in our next number a translation from the Italian of extracts from the Papal law, as it now actually exists in the Papal States. We shall then be better able to judge of Mr. Noah's ingratitude, in simply saying nothing at all about Rome's tender mercies towards Israel. But in the meantime what shall we say of the "offering of gratitude and respect to the sovereign pontiff?" Hear "*The Voice of Israel*," for September of this very year!

The Jew at Rome is hedged round from light. "Be it known unto you," said Paul to the Jews of Rome, "that the salvation of God is sent unto the Gentiles, and that they will hear it." Sent *to* the Gentiles, that is, sent *from* the Jews. "Your heart is gross,—your ears are deafened,—your eyes are blinded,—therefore, as a punishment, the light shall be taken from you." It would have been no punishment for their hardness, that it should be sent to others, unless there were included a removal from themselves; and assuredly this is fulfilled in the four thousand Jews of the Roman Ghetto. The salvation of God is most effectually hid from them. A magical ring of superstition encloses them, and intervenes between them and truth. If they wished to examine Christianity, they could only find it in the garb of Popery,—that is, they could not find it at all. But why should they seek to examine? Christianity is (to them) identified with cruelty, witness this edict,*—witness the guard at the gate of the Ghetto, shutting them up there, even when each spring their houses are some feet deep in water;—witness the payment made each Carnival, in commutation for the obligation to find so many Jews to run a race in the Cor-

so; witness the annual humiliation of the representatives of Israel before the so-called senator, at the so-called Capitol. No! never,—never shall we forget our indignation at witnessing that scene: on the Sabbath-day, a day when the Jew conscientiously objects to receive or pay money, the elders of the people are compelled, by a refinement of persecution, to pay their yearly tribute,—a promissory note surrounded with a bouquet of flowers. Prostrate before the four commissioners of the Pope, they supplicate permission to reside during the subsequent year in Rome, which in a haughty tone is granted,—followed by a contemptuous command to "begone." As the Assembly dispersed, we heard Roman Catholics, as they descended the great staircase of the Senator's palace, asking one another whether they had heard that arrogant phrase "begone," repeating it in the original tone, and implying that they felt as a disgrace to themselves the insult to their fellow citizens.

"DAYS OF OLD."

NO. 9. KIBROTH-HATTAVAH.

"Behold! here is the greatest of all the miracles that have yet been wrought at our demand. Rise Merab; Jabin hasten forth: the craving of our hungry souls is satisfied, yea even to repletion may we now solace them: there is meat in abundance, fresh, luscious, delicious meat. Rise up, ye tardy ones and gather what lies in heaps round about the camp on every side." So spake, with breathless eagerness, one of the mixed multitude which had come up with Israel out of Egypt, and which had ever been first to spread discontent in the camp, and goad on the people to murmur against their Redeemer and His chosen servant. The Egyptian in running past the tent of Merab had beheld no stir within it, though throughout the

* The late Ancona decree, bearing date June 24th, 1843.

host was excitement, clamour, and wild joy; and hence his exclamation.

"Souls," answered Jabin, as he raised his head from its dejected position, "were never yet satisfied with flesh that sustains the body. Let those who have lusted, and murmured, and tempted the Eternal, because their palates craved some dainty morsel—let those who have spoken lightly of the Angels' food,* that softly falls in the calm hour of morn around our tents, and have thought scorn of the crystal stream ever flowing at our feet, ay, let them hasten to gather the gift of wrath; we rest content and thankful with the gifts of love and mercy." With a shout of derision, the man hastened away, making known to others the senseless folly, as they deemed it, of Merab's household, guided by the strange fancies of a dreaming boy.

The scene was marvellous; not less so than former manifestations of the Divine power. Far as the eye could stretch its view, even from such elevations as the camp afforded, the earth presented one uniform expanse of feathered creatures, piled above the tops of such low shrubs as had diversified the scene, and broken the level a few hours before. Tens of thousands lay within a space that a few men might compass: warm still, and plump with delicate meat, they invited the greedy hands that had recently been wrung in weak lamentation, or clenched in sinful resentment against their leader, while words of reproach enumerating the savoury viands of Egypt, and bewailing their mighty deliverance from its terrible bondage, wrung even from Moses an appeal against them to the Most High. Every complaint was now silenced, jesting, and laughter, and the rude eagerness of hungry impatience transformed the camp into a scene of riot, while the very air was stifled with the clouds of feathers and down flung on all sides in hurried preparation for the feast. Merab went to his tent door, past which the light plumage drifted like snow flakes, while the

steam of the reeking meat tainted the heated atmosphere. "It is nauseous," he said, abruptly drawing the curtain that veiled the entrance. "My children, inhale it not, lest ye also crave the tempting food, which comes not with the blessing of the Eternal."

They sat, in silence and suspense, gazing upon one another; and fervently did the heart of Jabin seek the Hearer of prayer, for strength and direction in that strange hour. Meanwhile, the sounds of preparation were exchanged for tones of revelry and triumph. The meat was in the mouths of thousands in that hungry camp; when, suddenly, a cry, scarcely less terrible than that of Egypt on the memorable night, resounded from every quarter. The deep, stifled groan of dying men, the wild shriek of women who saw their husbands and their sons expire, suffocated by an unseen hand ere the craved morsel could pass their throats, and the lamentable cries of little children frightened at the black distortion of faces, but a moment before radiant with life and joy—all these were heard at once; and greater was the general dismay, for among those who fell were "chosen men of Israel," the prime and flower of that stately host.

"Come forth," exclaimed a voice, low, sad and stern, at the door of Merab's tent; "come forth and bury these slain, ere the pestilence arising from their lifeless bodies, corrupting together with this putrifying mass of meat, so taint the air that not a remnant of Israel be left alive. We may not leave the bones of these unhappy people to bleach beneath the scorching sun, even if we escape the danger of this infectious plague." The speaker was one of the seventy whom Moses had been commanded to select to share his heavy burden; and with obedient steps Merab and Jabin hastened to the appalling task.

"The Eternal is very terrible, my son," whispered Merab, as they smoothed the hot sand over a pit where several bloated bodies had been hastily laid: "so terrible, that

methinks it were better to die than to live in hourly peril of some fearful judgment against which there is no defence." "My father, there is a sure defence against these awful judgments, for when hath the humble, faithful servant of the Lord been smitten with the rebellious and profane? We are under a peculiar dispensation, being chosen from among all nations, that we may show forth to such as know Him not, the glorious beauty of the Majesty of the Eternal our God. He hath shown us his ways, and bade us walk in His paths; and thinkest thou, O my father, that to the seeking soul He will deny either the light that can guide, or the strength that will uphold him who desires to walk humbly with his God, and to glorify Him in all things? No, our defence is sure, even in the praying spirit that never ceases to ask what He, the Holy One delighteth to give; therefore, though we be awe-stricken at the greatness of His terrible power; yet, because of His inexhaustible mercy we will pray, and trust, and not be afraid."

Their sad task was done; and when the cloud moved on, and Israel left the place, they called it *Kib-roth hattaavah*, the Graves of Coveting, a fearful memorial of sins that man is ever prone to;—unthankfulness for gifts in mercy given, and discontented craving after fancied good, in equal mercy withheld.

* Psalm lxxviii. 25.

NO. 10. THE SPYING OF THE LAND.

There is silence in the camp of Israel; not the silence of true repose, not the calm of peace and contentment, but the dark sullen quietude of ocean, when the billows have spent their fretful rage, and the rough wind that lashed them into turbulence has died away. More gloomy is that wide unbroken swell of the heavy-looking waters, than the dash of the waves when they foamed aloft. There was a consci-

ousness of sin, of unbelief the most insulting to their Almighty Deliverer that they had ever yet manifested: there was a dread of coming vengeance, but a disposition not to bow beneath the stroke. Moses, their own patient Moses, had gone alone into the presence of the Eternal; the sudden appearance of the Divine glory in the midst of them having alone arrested their fearful purpose of putting two faithful Israelites to death. And wherefore? Because they sought to still the incensed multitude, to silence their indignant exclamations and wailing cries, on hearing the evil reports of the other searchers who went to spy out the good land; and whose sinful fears had infected the whole congregation to such a degree, that they talked of choosing a captain and returning to Egypt, to the house of bondage, to the sore oppression whence they had by the right hand of the Lord been freed!

Surrounded, and wrapt around by the dazzling brightness of the glorious cloud, Moses was no longer visible; and overawed into silence, yet not melted into penitence, nor terrified into submission, the masses remained as when they pressed on their brethren with uplifted weapons of destruction, and each in his fellow's ear spoke the low, stern accents of unsubdued revolt. Jabin was there; no longer the mild, the tender, the persuasive boy, with more than female gentleness winning back the erring feet, but striding with energetic step, bent brow and compressed lip, while a sword gleamed in his clenched hand, and his eye spoke a purpose not to thwarted. When Joshua the Son of Nun, and Caleb the son of Jephaniah, rent their clothes, and threw themselves into the midst of the most angry insurgents, pleading and remonstrating, and bearing witness to the beauty of the land, and urging the sure promise of the Highest, and his Almighty power to make that promise good; and when the exasperated people gave the word to stone them, and would have done so had not the sud-

den appearance of the glory of the Eternal arrested those violent hands, Jabin, and a few more of the youths of Israel, had rushed to the rescue of those faithful men; and now, even during the unexpected pause, they relaxed not their vigilance, nor suffered a hostile foot to approach the two friends.

Merab too was there: alas! he was among the passive observers of what took place. His faith could not sustain the trial; his hope had waxed faint, and in the depths of his heart he was calculating, even as men left to their own resources will calculate, the comparative evils of returning into slavery, and encountering the terrors so vividly portrayed by the unbelieving spies. Jabin called on him to aid in defending Joshua and Caleb; he heeded not the appeal; his heart was faint, and rapidly departing from the living God.

But see, Moses comes forth from the Tabernacle, and all the marks of awful inspiration are upon him. He raises his voice; and to the outermost skirts of the camp it is as audible as to those who stand within a few paces. O terrible sentence, just as terrible, that the many offences of backsliding Israel could not provoke, but which now falls heavily on their heads because they have sinned the greatest of sins against the Redeemer of Jacob—they have dared to doubt the truth of that sure word by which the Land of Canaan was sealed to Abraham and his seed forever. They will not go up to take possession when the Eternal has opened the way, and His chosen leads them on! O Israel, thou hast destroyed thyself! To Egypt thou mayest not return, because for His own name's sake the Lord thy God brought thee thence in the sight of all the earth: but there, in that howling wilderness, thou must wander, and then fall, and there be mingled with the dust of the desert. Joshua and Caleb alone, of all who had passed their twentieth year, shall enter the land: on all the stately host of Israel

sentence is pronounced—the sentence of death.

Oh the depth of the humiliation of that morning which darkened the tents of Jacob through the night! The veil was rent from their eyes; they saw the sinfulness of their murmuring unbelief, and many a contrite soul was brought nigh to God, while contemplating its own misery. It was a piteous thing to see the little ones of Merab's household gazing in terrified silence on their parents, who, seated on the ground, bent their heads in calm resignation to the decree, not knowing how or when the stroke might fall. It was late when Jabin returned, and the paleness of death was on his cheek, the palsy of dismay caused his knees to tremble, and his step to totter. He stood in the tent door, and lifted up his voice and wept. It was a bitter cry, such as never had been heard to issue from the lips of Jabin; and the little ones, awakened as from a trance, took up the lamentation. But his parents started from the earth, and joy brightened their countenances, and gladness was in their tone, as they threw their arms around him and exclaimed, "Thou art safe. Another month, and thy twentieth year had been completed, and the sentence had involved thee also; but not such thy doom. Praise to the Eternal, who hath shown great mercy upon us! Blessing of our house, comfort of our age, hope of the little ones who else were quickly orphans, our Jabin, thou art safe!"

JUDGE NOAH'S LECTURE ON THE RESTORATION OF THE JEWS.

This lecture, to which allusion has been made in a previous article, was delivered on Monday evening, Oct. 28th, in the Broadway Tabernacle, New York. Its principal object seemed to be to conciliate what may

yet remain among us of the old hereditary prejudices both of Jews and Gentiles towards each other; and with this end in view, the orator entered at large into a disquisition on the circumstances and influences that led his forefathers to compass the death of that Just One. The theory presented, to wit, that the crucifixion of our Lord was chiefly, if not altogether, a political expedient, adopted in a moment of "decided panic," might be shown, we certainly think, to be far more plausible than solid. His unexpected concessions, however, that

corruptions, the natural consequence of great misfortune had crept in amongst them; a portion of the priesthood forgot the obligations due to their high order; hypocrisy and intrigue had reached the high places, and Jesus appeared amongst them the most resolute of reformers,

are obviously fatal to Rabbinical authority, while his high estimate of the intellectual and moral character of Jesus cannot possibly be reconciled with an intelligent denial of his Messiahship.

When we reflect, however, on Mr. Noah's education and position, we have great pleasure in saying, that his views were candid, liberal, and bold; and that the spirit and tone of the lecture—a point of still greater interest—were deserving of even higher praise. We have no disposition to criticise a performance, which, in its general conception and design, as well as by its literary character, and style of delivery, gave a very lively satisfaction to a large and respectable audience, including those members of the Board, who were able to avail themselves of the courteous invitation of the Lecturer.

JEWISH CALENDAR FOR DECEMBER.

Day of Solar month.	Day of the week.	Sabbath commences	OCCURRENCES.
Dec. 6	Friday,		Feast of Dedication.
7	Sabbath,	4	וישב שלח חנוכה
11	Wednesday,		Roshodesh Tebet
14	Sabbath,	4	מקץ
20	Friday,		Fast of Tebet
21	Sabbath,	4	ויגש
23	"	4	וירר

MISSIONARY INTELLIGENCE.

THE AMERICAN SOCIETY.

QUARTERLY MEETING.

The Board of Directors held their regular quarterly meeting at the Consistory Room of the Reformed Dutch

Church in Fulton street, on Monday, October 28th.

Present, Rev. PHILIP MILLEDOLER, D. D., President, in the chair, and a quorum of members.

The meeting was opened with prayer, by the President, and the minutes of the last meeting were read and approved.

The Secretary for Domestic Correspondence read a letter from Mr. Silian Bonhomme, now at Providence, giving an account of his proceedings there, as Agent of the Society.

The Secretary also reported that he had received from the London Society a package of books and tracts of the value of £6.

The Treasurer presented his Quarterly Report, showing receipts since July 22d. including balance then in the Treasury, \$925 35
Payments during the same period, 876 23

Balance in the Treasury, \$49 12

The Treasurer further reported that the New (or Temporal Relief) Fund was overdrawn to the amount of \$6 48cts.

The subject of the continuation of Mr. Bonhomme's agency being brought up, it was

On motion, Resolved, that the Domestic and Recording Secretaries have discretionary powers to direct Mr. Bonhomme's future movements.

The Editor of the Jewish Chronicle called the attention of the Board to that publication, suggesting the propriety of enlarging it to 32 pages.

After the consideration of several estimates of printing, on motion it was left to the discretion of the Editor to make the changes proposed.

Bills to the amount of \$ 343 35 were presented, and ordered to be paid.

The Treasurer having again called the attention of the Board to the state of New Fund,

On motion, Mr. James Forrester was authorized to collect money for that fund.

After prayer—the Board adjourned.

We are pleased to learn from our Agent, Mr. Silian Bonhomme, who is still pursuing his faithful labours in New England, that a *Ladies' Jews Society* was organized at New Bedford, Mass., on Monday, Nov. 18th, with much interest, and under very favorable auspices. The following are the names of the Officers:—
Mrs. Maria N. House, *President*.

" Eliza. B. Wheeler, *Vice Pres.*

" Jane T. Jenkins, *Secretary*.

" B. C. Topham, *Treas.*

NEW YORK CITY MISSION.

EXTRACTS FROM MR. J. FORRESTER'S JOURNAL.

July 24th.—I called at No. —, — St., where a wealthy family of German Jews resides. I never had the pleasure of seeing the father of the family; I had seen his wife at their door once, and had only a few words of conversation with her. To-day, a boy about eight years old came to the door; I asked if his father was home. He answered in the affirmative. I then said, "Please to ask him if I might speak with him." The boy soon returned and said, "My father wishes that you would come in." I walked up stairs, and found him writing a letter. He is a fine looking gentleman, about fifty-five years old, polite, and can speak five or six languages. I addressed him in German, and then in low Dutch, and then in English, and he answered me distinctly in all three. I told him frankly that I took great pleasure in conversing with the

descendants of Abraham, and that I gave many of them bibles and tracts for their good; that I expected before long that their prayers would be answered, and that they would return to the promised land. I then gave him a Hebrew tract, and he read part of it, but said little. I saw, or thought I saw, that he was not inclined to talk with me; of course, I did not feel willing to force myself upon him, so I withdrew. I called to see my Jewish friends at No. —, — St., expecting to find some four or five Jews, who often call and converse with each other at this No., but to-day I found none but the owner of the store himself. He is a frank, open-hearted man, always willing kindly to dispute; and it is astonishing to see with what art he can lead me away from the subject of our controversy, and attack the nominal christian religion. But when I made a stand, and demanded the meaning of the sayings of the Prophets, he was sadly puzzled.

July 25th.—This morning I went to several places to visit and converse with Jews, but I found their stores and doors shut, and no person within. Finally I came to No. —, — St., in the garret, four stories high, and found a little Jewess, who told me as well as she could, that this day was a day of sorrow and weeping among the children of Abraham; that on this day of the month—viz., the 9th day of the month,*—that their much beloved City and Temple was destroyed by the Gentiles; and that this day of mourning and lamentation had been kept up by the Jews ever since, and that all good Jews went

to the synagogue on this day to mourn. I tried at several other places to find Jews, but they had gone to the synagogue; so I had to wait their return. My next call was at No. —, — St., where I visited, (I think,) twelve families of German Jews. They had just returned from the synagogue. A few of them appeared melancholy. I gave them tracts, and sympathized with them. In one room I found four or five men and women; in another room only one man, and in another only one woman; and then again six or eight together. All of them treated the Bible and the tract man very politely, except one German Jew.

July 26th.—My first call this morning, was at No. —, — St., where a German Jew, a tailor, resides. I have tried more than once to get the good will of this man, but he remains shy, and not only shy, but sulky. His wife, however, is a very polite woman, and appears much hurt at his rough conduct to me. I gave this family a German Bible about a year ago; but it appears that nothing will soften his hard heart. However, I do not give him up; the Lord, to whom I pray, can give him a soft and broken heart, and a contrite spirit. At No. —, — St., I conversed with two Jews and a Jewess, in a Dry Goods store. They were inclined to be not only shy, but haughty at first, but by kind words they became friendly, and eagerly read a tract, and desired that I would leave some in their possession. In the garret, at No. —, — St., resides a Jew, a tailor, an industrious man, who was very kind to me to-day, and talked freely about Moses and the Prophets, and the return of the Jews to Jerusalem. As I came

* See an article on the Ninth of Ab, in the Chronicle for August.

out of this house, I met a Jew; he immediately put out his hand and said, "How do you do, good man? I hope, that you will bring me a German Bible one of these days." I replied, "I do not remember you, my friend; you are a stranger to me." "That is true, but this lady" (pointing to a Jewess that stood close by,) "said that you were the Bible and tract man, and I long to possess a German Bible, and you will oblige me, if you will give me one in a present. I live near by, No. —, Av. —, and will be happy to see you any time." At No. —, Av. —, I visited and conversed with seven families of German Jews. I had seen the majority of these before. They were all polite, but one family, who appeared to be more wealthy than the others. I was told that in the garret of this three story house there lived an old Jew and his wife. I called on them; but it was in their small room the picture of poverty. I saw only two worn out chairs, a small table, and a low bed, not very clean. My heart felt for them. I gave them a dollar of the Society's money. I did wish, that the members of the Board had been present to have seen the old man shed tears of thankfulness. I could not help thanking God for the pleasure I felt. I could say with good old Erskine, "I am joyful in a flood of tears!"

July 29th.—At No. —, — St, I called, but these people, being all wealthy, and living in fine houses, refused to see me. This is, indeed, wearisome, yes, tiresome work. However, I left tracts at each of these Nos. May God for Christ's sake make these messengers of truth a saviour of life unto life; and the glory will be to the triune God. Being in

the neighborhood of Laurens street, I made strict inquiry in part of that street for Jews; and at No. —, I found a family of American Jews. The head of the family came to the door, and before I had time to tell him my desire for the welfare of the house of Israel, he said, with an emphasis of anger, "I want none of your talk nor tracts." My next call was at No. —, — St, where I found a wealthy Jewish family. The mother of the family is from Germany; her husband is from France; I did not see him, but I conversed with her, and found her polite, and willing to accept a German Hebrew tract. My next call was at No. —, — St, where I found a number of German Jews and Jewesses, and amongst them my old opponent, Mr. —. The moment I entered the house, a chair was placed for me, and the old man, Mr. —, got his Hebrew and German Bibles, and laid them down before us, and said in German, "These are the word of God." Mr. — is lately from Germany, and understands only the Hebrew and the German languages. I took the German Bible, and pointed out a number of passages, and asked him to be so good as to give me his opinion of them. He took first the Hebrew Bible, and then the German, and spent some time in reading to himself, and then turns to me in great zeal, bordering on fury, and talked for three-quarters of an hour, without stopping. I tried, again and again, yes, again, to say something to convince him that the German Bible was a good translation of the Hebrew, except one word, which I confessed ought to be otherwise translated than it was; but every time I spoke he did not hea

me, and some of the people in the house spoke to him, but he did not hear them neither. I stood up several times to go away, but he would not let me, and continued talking furiously all the time, and so fast, that I could not understand the one-half he said; but this I understood distinctly, that no man on earth, nor in heaven, could prove to him, that Jesus Christ was of the tribe of Judah, and that all our translations were false, and could not be depended upon. I tried to convince him that the English, German, Netherland, and French translations all agreed; but he would not hear me. Finally I said, "You will not give me an opportunity to say a word; I must go." He then took hold of the lapel of my coat, and said, "I challenge all the Christians in the city to meet me. I will confound them at once." Notwithstanding all his fury, we parted good friends, and I was invited to call again.

Aug. 1st.—Inquiring for Jews in — St., I was directed to No. —, where I found a family of Holland Jews, a man and his wife and six children, all in good health. O! how merciful is God to Jews and Gentiles! The father of the family was absent; the mother, an Amsterdamer, was delighted to hear me talk in the Low Dutch. At first she thought I was from Rotterdam; but again she thought no, but from Friesland; and she was astonished when I told her that I was from Scotland, and never heard a Dutch word before I was twenty years old. After some conversation with her about the Messiah, I was earnestly requested to call again in the morning or evening, when her husband would be at home.

In — St., I met two Jews, with whom I had a friendly conversation; but they could not see, that any of the Prophets spoke of Jesus Christ, but could not tell whom Isaiah and other Prophets mean, when they spoke of a certain person suffering, and again exalted above all the children of men.

At No. —, — St., I conversed with two kind families of German Jews. They accepted of my tracts, as they also did at the last two houses that I visited, so that I had no more left. One of these families has been only a short time in this country, and was astonished to find me, a citizen of New York, talk so soft and friendly with them. I am sorry to say, that I found them very ignorant of their own Prophets, and of their own prayers. These persons said to me that they had no desire to return to Jerusalem; that this free country was good enough for them. At —, — St., I found my old kind friend to whom I had given a German Bible about a year ago. Oh! how happy he and his wife, and even the children were to see me. I had shaking of the hands even with the youngest of the family. By the reading of the German Holy Bible, this man and his wife are convinced that much of the *Talmud* is altogether nonsense. I cannot tell how long I remained conversing with the dear people. O that God would bring them to the knowledge of the truth as it is in Jesus Christ, my Lord! The day being far spent, I concluded to return home, being faint and weary.

August 6th.—I was next directed to No. —, — St., where I found two young Jews in a well furnished

dry good store. The youngest of the two smiled as I entered, and said, "Do you know me?" I looked at him for some time, and replied, "No, my son; I do not." He then said, "Do you not remember that you called at our house about a year ago, and gave me and my brother each a Bible, one a German, and the other English, and then told us, that if we could commit to memory the 53d chapter of Isaiah, that you would give us each a shilling: we did so, and you paid us." While he was telling me the above, I observed a small book in his hand, and I said, "What book is that you have in your hand?" He replied, "It is the New Testament." I have found many Jews reading the Old Testament, but never before have I found a Jew reading the New. I spent, perhaps, too much time with these interesting youths; both of them were anxious to read tracts, with which I supplied them. O! that God would bless the word of instruction which I have given them!

August 7th.—On my way home, I found a young Jew at No. —, — St. As I entered, he smiled and said, "Sir, I am happy to see you; please to sit down; the day is warm, and you look weary." I replied, "Do you know me, that you are so kind?" "Yes sir, I know you; seven months ago you gave me a beautiful German Bible; I would not take any money for it, for it is God's word!" "But is not the New Testament God's word, as well as the old?" "I cannot tell; our Rabbies say no." "Young friend, inquire for yourself: read; pray to God for his Holy Spirit to teach you the holy truth; be in earnest in this weighty

matter, for your soul's salvation depends upon it."

August 9th.—I travelled this morning several miles in the east of Broadway, in various streets above — St., but found no Jews. I was finally directed to No. —, — Avenue, and whom should I find there, but Mr. —, known to our Secretaries and myself as a Jew who appears to be unsettled in his faith. He has lately read the "Old Paths," and it has made, (if I mistake not,) a deep impression upon his heart. After a long and serious conversation with him, he asked if I would give him an English Bible, and I promised to send him one to-morrow, God willing. He asked if there was anything new in the Jewish Society. I replied, that we had had a letter from a converted Jew, who was a faithful Preacher of the Gospel, stating his willingness to come to this city to preach Christ Jesus and him crucified. "What is his name?" I answered, "I think, Neander." He then said, "I know him, he is a great, a good man."

August 12th.—As I left home this morning, it came into mind to call at No. —, — St., where Jews resort to converse together. I did so, and found two; the one was an entire stranger to me, the other was the owner of the shop, a shoemaker by trade. Many a friendly argument have I had with him and others, as he sat at work, for he is an industrious man. The owner of the shop introduced the stranger to me, and as I sat down, I said to the stranger, "Well, friend, what think ye of Christ?" He replied, "I believe he was a great man, and knew a little more than other people, but he was

not God." "But your Prophets say that a child born and a son given is called the mighty God." "That would make two Gods, and that I cannot believe." "I believe as well as you in one God only." "But you pray to Jesus Christ, as if he was God, and that would then make two Gods." "I do pray to Jesus Christ as God, but it does not follow that I believe in two Gods; for I know that He and the Father are one." "How can two be one?" "You have a soul and a body, and yet you are but one being, and not two; this answers your question." The Jew was now at a loss what to say; so I entreated him to read his Bible, and to pray to God for a wise and understanding heart.

August 13th.—I had resolved to-day to visit the inquiring Polish Jew at No. —, — St; so I directed my course to that No., and found him in. This young man appears to be in distress of mind, and much confused in his ideas. When I put the question to him, "What think you of Christ?" he replied, "I cannot believe that he was the Messiah, for God did not love him; for with his own mouth he declared, that God forsook him." I replied, that Isaiah the Prophet says, it pleased the Lord to bruise him, and to put him to grief; because he gave up his soul an offering for the sins of his people; but for so doing he shall see his seed, and the travail of his soul, and shall be satisfied. He replied, "My mind is dark; I feel bad; I have no pleasure in any thing; I cannot see and feel as you do." I reasoned with him for nearly an hour, and tried to show him the necessity of the Messiah being both God and man, and

in Zech. we find these wonderful words; "Awake, O sword against my shepherd, and against the *man* that is my *fellow*, saith the Lord." I quoted a number of passages from the Old Testament, bearing on this subject, and entreated him to read, and pray, and look up until he found Jesus to be his Redeemer, and, having found him, he would find peace, sweet peace. I then shook hands with him, and took my leave, and invited him to call and see me.

THE LONDON SOCIETY.

JESUSALEM.

LETTER FROM THE REV. F. C. EWALD.

Secret Inquirers.

You are aware that there are many secret believers in the Holy City, who from fear of their unbelieving brethren, and in their peculiar situation, must keep their convictions a secret; yet I trust they are making progress. Some have asked for copies of our Liturgy and the New Testament, and other useful books and tracts. I supplied them according to their wishes, and may the Lord Jehovah take every stumbling-block out of their way, that they soon may be able to proclaim even upon the housetops, "that neither is there salvation in any other but in Jesus Christ the Lord."

Influx of Jews to the Holy Land.

The influx of Jews to the Holy Land has been very great of late. There is no more room in Jerusalem for them; they have already spread over a part of the Turkish quarter. Jaffa has been selected by them for the establishment of a Jeshiba, and several rabbies have been appointed for that purpose

Many new comers have settled at Jaffa and other places along the coast.

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Rabbinical Opposition to the Plans of Education, &c.

There has been a great commotion among the three Jewish communities here, viz., the Sephardim, Ashkanasim, and Chasidim, on account of Sir Moses Montefiore's proposal to establish schools, manufactories, and a hospital in the Holy City. Most of the chief rabbies and leaders are decidedly opposed to that generous offer.

On the 8th of May the leading members of the three congregations met together to consider these matters. A warm correspondence has been carried on between those who have great influence here, and Europe, on that subject.

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AMSTERDAM.

JOURNAL OF THE REV. C. W. H. PAULI.

A Blessing attending the Distribution of Tracts.

ONE of the tracts circulated by the Rev. Mr. Saul, found its way into the cottage of a Jewish family, who resides in a village not far from Amsterdam. The father of the family obtained his living by hawking. One evening he returned home very much fatigued; he observed one of his children playing with a little tract, which, he told him, a few days before he had found in one of the streets of Amsterdam, it having been thrown by some stranger, (Mr. Saul,) from a carriage which was followed by hundreds of Jews, who were hooting after and pelting him with all kinds of missiles. The father took the tract from his little child and began reading it; as he advanced he became more and more deeply interested; the thought occurred to his mind, "If what this tract contains is true, what would become of me were I to die?" He dared not venture to allow the name of Jesus to pass his lips, and he thought again and again,

"If Jesus be indeed the Messiah?" He felt a kind of shudder come over him at the thought: "the blood of this innocent man upon me and my children! To become a Christian? No, no!"

None but a born Jew can have any idea of the awful prejudices against Christianity which a Jew imbibes from his earliest infancy. Nothing but Divine and Almighty grace can bring him to believe in the ever-blessed Redeemer. However, S. rose from his chair, ran into a corner of his little garret, and for the first time in his life, behold, he prays! prays with the spirit of grace and supplication. He is now unable to say what he prayed, but this much he can recollect, that he cried for a long time for mercy; and the God of all mercy had mercy on his ignorance, and he taught him to look upon him whom his fathers had pierced. He read the little tract over and over again; and again he went to his little garret to pray. His mind became reconciled to utter the name of Jesus, and he felt a serenity of peace, such as he had never before experienced.

A poor, but very pious and devoted woman, his next door neighbour, had overheard this poor Jew, when he, like Jacob of old, was wrestling with his God, and one day she said to him, "Neighbor! I rejoiced when I heard you pray so earnestly." He was at first inclined to deny it, but recollecting himself, he said, "It would be a grievous sin to deny that I prayed to God Almighty, that he might lead me to find that Jesus is the Christ." (How tender the conscience becomes when the Holy Ghost begins his work of grace in the soul!) "I shall," he added, "read more about your religion, as soon as I can obtain a New Testament." "Go," said the woman, "to our minister, and he will give you one, I am sure." "Oh, no," replied the Jew, "I cannot go to a minister; for the Jews hearing it, would at once abandon me, and what would become of my wife and children?"

The next day S. went with his load of wares to the next village. On

his way he became convinced it would be his duty to read the tract to his wife, and hear her opinion on the subject. Returning home in the evening, ere he had scarcely finished his frugal meal, he said to his wife, "I have here a little book which you have seen me read; it contains some very extraordinary things; do sit down, and I will read it to you." She sat down, and the man began to read it; she paid extreme attention to what he said, and before he had finished reading, she exclaimed, "I believe that Jesus is the Messiah." The husband replied, "Yes; I believe it too." Months and months, however, rolled along, both of them were afraid to let any one know what was going forward in their minds, "for fear of the Jews." But where the Lord is at work, it will manifest itself in spite of Satan and hell. One day S. could no longer resist going to the minister of the place, but not knowing how to tell him the object of his visit, he told the minister he had sustained a heavy loss of several florins, as he had bought a calf skin from a Jew, which had turned out a bad one, and he begged him to buy something of him. The minister, a very kind-hearted man, bought something of him, and gave him two florins. This inspired the poor Jew with confidence, and he asked for a New Testament. The minister was astonished at his request, and asked him the reason of it; he told him at once all that had taken place. The minister not only gave him a New Testament, but entered into a long and instructive conversation with him, and shortly afterwards took both the man and his wife under a regular course of instruction. They both grew in knowledge and grace, and were not ashamed or afraid to profess the Gospel of Christ, and received the sign and seal of their faith in the Holy sacrament of baptism. It is needless to add, that they had to suffer the fiercest persecution from the Jews; they would have literally died for want of bread, as the richer Jews would no longer supply him with

goods for sale, had not some kind-hearted Christians raised a small sum, by which S. was enabled to get an honest livelihood. I ought not to omit mentioning that their children were baptised with their parents. The whole of the family is now glorifying God their Saviour, by a holy life and conversation.

Thus a little tract of our Society has been blessed by the Lord to the honour and glory of his grace.

MOROCCO AND ALGIERS.

STATE OF THE JEWS.

A GENTLEMAN who has recently travelled on the north coast of Africa, has favoured us with the following particulars of the state of the Jews in Morocco and Algiers:—

The Israelites who are settled in the towns of Tangier, Tetuan, and El Araiche, originally emigrated from the provinces of the two Castiles, in Spain, whence they were driven by the persecutions of the most Catholic sovereign of that country. Their features have quite a Spanish cast. Both men and women speak the Spanish language with great purity and fluency, and it would be impossible to distinguish many of them from *bona fide* Spaniards, had they the European dress. Out of a population of 7,000 in Tangier, there are 2,000 Jews. But the amount of the population of Jews in every part of the immense region of Western Barbary is very great. As far as I was able to ascertain, there are 15,000 Jews in the capital Morocco, 12,000 in Fez, 12,000 in Mequinez, &c., &c.

The population daily increases, chiefly in consequence of a peculiar and despotic law of the Emperor, which does not permit a Jewess to leave the country without the payment of a hundred dollars; six dollars only being paid by a Jew. The reason assigned for the anxiety of the Emperor to prevent Jews from emigrating is, that the Jews are the principal artisans, tradesmen, merchants, &c., and the finances of the country are almost solely dependent upon the pecuniary transactions of

the rich Jews, of whom there are not a few. The rich Jews, however, manage their matters well here, for they always keep as much money as possible in the hands of the European bankers, in different parts of the Mediterranean. They have also mercantile transactions with Algiers and the Levant.

The Jews of Tangier (2,000 in number,) pay the Emperor a poll-tax of 1,200 Spanish dollars. This is collected by the chiefs of the Israelites, and is exacted very fairly according to the means of each family. The Moorish Government employs the Jews in many distinguished posts; for instance, as commissioners of finance, and commissary-generals, but all this service performed by them is honorary.

There are five synagogues in Tangier, which hold from 200 to 400 persons, four schools for children, and one for adults, or those who study the Talmud.

Education, that is, religious education, I am quite sure is more diffused amongst the Jews of Western Barbary than, for instance, among the Jews in Bayonne, where there are few who can read Hebrew; in Morocco, all can read it. On Sunday last, I went to a Jewish school and saw some fifty boys all reading commentaries in Hebrew. The boys were delighted by seeing me read a little Hebrew. They had never before seen a Christian who could read that language. They imagined I must be an English Jew. There are several learned rabbies here. The conversion of Jews to Christianity is unknown in this country, for whenever a Jew is disposed to embrace Christianity, he leaves the country, and goes to France or Spain. Were a Jew to make a confession of Christianity here, he would be immediately imprisoned if poor, and robbed of all his wealth if rich. This is the system of punishment here. For example, if a Jew is caught on the Sabbath smoking or touching fire, he is fined heavily if rich, imprisoned if poor. Sometimes also he is bastinadoed. Jews, however, frequently

become Mussulmans. During this year, two Jews and one Jewess in Tangier have become Mussulmans. The process of conversion is very simple. They have merely to make the well known declaration, "There is but one God, and Mahomet is his prophet," and the conversion is complete, whereas the Christians have, in addition, to undergo the ceremony of circumcision. When a Moor takes a Jewess for a wife, the wife must become a Mahometan. Moors, of course, never become Jews. The state punishment for this crime, if it should ever occur, is burning alive.

The Government also consults the learned Jews in cases of difficulty, more especially of criminal law, which is evidently a great honour conferred on this ancient people, amidst the innumerable insults which they are compelled to bear in this part of the world. I am told also, that Sidi Ashem, the Pasha of Suse, or Soos, in the south-western part of Morocco, is very fond of the Jews, and treats them with a very great distinction. The Jews are likewise permitted to judge all disputes between their own people. However the Jews are suffering many humiliating things. When they pass a mosque, a marabout, or a dwelling of a saint, and even a Moorish school, in which the Koran is usually read, they are obliged to take off their shoes. They are compelled to wear black turbans or caps, and black shoes. The women however, are allowed to dress in all colours. A Jew cannot ride on a horse, and in town he cannot ride at all. If a Moor curses or calls a Jew ill names, the Jew must not retort; he may, however, report the case to the *cadi*, or Moorish Judge, and then the Jew generally obtains justice. The Emperor never employs a Jew as a soldier. European Jews, however, are treated like Christians, they are, in fact, subjects of the different consular representatives of Christian powers in this city. I should also mention that the Moors respect the religion of the Jews, their burying places, &c., like those

of the Christians. If a Jewish criminal professes Islamism, he is immediately pardoned by Government, whatever his crimes may be.

(*To be continued.*)

MOROCCO.

LETTER FROM MR. ALEX. LEVI.

The hopes which the friends of Israel were led to entertain by the blessing which appeared to accompany the first efforts made for proclaiming the Gospel in this important field of labour received, however, a painful check from those events, the horrors of which we have reason to fear, have fallen heavily on the unprotected descendants of Abraham, whose lot was cast amid the scene of war and destruction. Mr. L. writes, on August 17 ;—

I can only write a few words to inform you that I have, thank God, been enabled to leave the town in safety, on the morning of the 14th.

Bombardment of Mogadore.—Massacre of Jews.

The two following days the French bombarded the town. The English Consul, with his family, and also another English family, were not permitted to leave the town by the Governor; to-day they most providentially escaped, having been plundered of everything. Mr. R. received some bodily injuries. He tells me that the Jews suffered a great deal. A party of them, more than fifty in number, escaped to a village, but were massacred there. I am anxious to know the extent of the sufferings of the Jews, and if any men are landed from the frigate, I intend to enter with them.

His last communication is dated Gibraltar, Aug. 29:—

Fears entertained for the Fate of the Jews in Morocco.

I wrote a few lines to you in a

great hurry, and under much anxiety of mind, on the 17th ult. by a French steamer which was conveying despatches to Cadiz, to inform you of the distressing cause which compelled me to quit so suddenly such a promising field of labour, and to leave behind me those to whom I have been enabled to proclaim the truth as it is in Jesus, doomed to destruction, unless the Lord in his infinite mercy in a superhuman manner wards off the impending calamity. It is a mysteriously awful thought that the Gospel of Christ, offering free salvation through his precious blood, should have been proclaimed to hundreds who had never before heard of it, whilst so great a disaster was near at hand, as it were to strike *them only*. I say of them only, for in Morocco, under such circumstances, the Jews alone are the real sufferers, being robbed, ill treated, and murdered. It is to be feared that at the present time, out of the 4,000 or 5,000 Jews at Mogadore, not a third are alive, —some buried under the ruins, some killed by the Moors from the country, and others starved to death. Thus we see that the Lord's ways are past finding out, and his judgments unsearchable. But we may hope that the message of salvation was sent to them in mercy, and that many in their last hours experienced its soul-healing powers through the mysterious workings of the Holy Spirit. The Jews here feel deeply for the awful state of their brethren, and those who are acquainted with me when I was here before, come and anxiously inquire about them. But I can give them no information; they are, however, kind in their behaviour towards me, and I trust it will be a warning to them, and the means of making them listen seriously to the things that concern their eternal welfare.

MISCELLANEOUS INTELLIGENCE.

Under this head we propose to furnish each month many items of information, collected from various sources, for which, however, this general acknowledgement must often suffice. Those which follow are nearly all taken from *The Voice of Israel*.

Die Auferstehung—The Revival—is the title of weekly a journal commenced last January at Frankfort on the Maine, under the editorship of Mr. Herman Stern. That which renders Mr. Stern and his journal most interesting to the Christian, is, his bold and decided advocacy of the doctrine of the Trinity; which he says can be amply proved from the Jewish Scriptures, and also from the Talmud. The following abridged account of the origin of the *Auferstehung*, will interest our readers.

The regulation of the political and ecclesiastical standing of the Jews in Bavaria having occupied the attention of the King, arrangements were made in each province of the kingdom for an assembly of Jewish Rabbis and deputies, at which a government commissioner should preside. The meeting in the province of Wurtzburg, at which Mr. Stern was present, took place in January, 1838. The two following questions were put to the meeting on the part of the government;—1st, Whether writing may be permitted on the sabbath? 2d. Whether the Jews receive or reject the doctrine of the Trinity as contained in the Pentateuch? To the first question the Rabbis answered in the negative; to the second they replied, that the doctrine of the Trinity not being contained in the Old Testament, the Jews do not acknowledge it. From both these decisions Mr. Stern dissented; and published his reasons for so doing. This brought on him a series of persecutions from his brethren, who represented him as holding heretical views; and by

persevering efforts, they at length got him deposed from his office of teacher in a Jewish theological school. He then removed to Frankfort, where, as we have already stated, he commenced the publication of the *Auferstehung*; which he states to be the result of diligent research and meditation; not with the view widening, but of healing the breach between Judaism and Christianity. We shall watch the progress of this work and its interesting author with earnest attention, and shall take an early opportunity of making our readers acquainted, not only with it, but with that important movement among our brethren, of which it is one of the manifestations.

Among the many subjects that divide modern Judaism on both sides of the Atlantic, our Gentile readers are probably not aware that the question of *organ*, or *no organ*, has been hotly debated. It caused a split and a law suit in the Synagogue at Charleston, about three years ago. The law suit was decided in April last, the organists having gained the victory, and retained possession of the property of the congregation. The question of the lawfulness of having an organ has been seriously examined by M. Ulmann, Grand Rabbi of Nancy, who has decided that it is not unlawful to have one, but that it is unlawful for any Jew to play on an organ or any other instrument, in the Synagogue, on the Sabbath or any holiday.

Manasseh Ben Israel states, that the translators of the Hebrew Bible into the Greek version, called the Septuagint, on coming, in Leviticus xi., to the list of "unclean beasts," were sorely puzzled how to translate *Arnebeth*, the hare. They could not translate it *Δαγῶν*, or *Δαγὼν*, *Lagon*, which in the Greek language signifies a hare, lest Ptolemy, who

was the son and nephew of the Lagi, should be offended to see the name of his family registered among the creatures that were unclean. Neither could they retain the Hebrew word *Arnebeth*, as they have done in some other appellatives, lest the wife of Ptolemy, whose name was *Arnebet*, should think the Jews had mocked her, if they should have placed her name among the unclean beasts. They therefore put *Δασυπόδα*, *Dasupida*, that is, rough foot, thus omitting the name and retaining the sense.

Curious Legal Evidence.—At a recent trial at the assizes of the Lower Rhine, for the murder of a Jew and his wife, named Levy, the following curious evidence was brought forward to prove the time at which the crime was committed. A witness testified that the woman Levy salted some meat in his presence about nine o'clock in the evening. The Jews do not allow their meat to remain in salt more than an hour; as this meat was found in salt next morning, when the murder was discovered, the crime must therefore have been perpetrated between nine and ten o'clock.

The above is taken from the *Archives Israelites*. To make it better understood by our Christian readers, we will state that to prevent the possibility of eating blood, the Rabbins command that all fresh meat shall be covered with salt, in order to draw out the blood that may yet remain in it. It was this process the meat above referred to was undergoing: not that of *curing*, or preparing to be eaten salt.

The Rabbinical Jews, who form the large majority, believe that Moses received from God, not only the law which he was commanded to write, but a further explanation and enlargement of it which he was to transmit orally. Of this oral law, they say: "Moses received the law from Sinai, delivered it to Joshua, Joshua to the Elders, and the Elders delivered it to the men of the Great

Assembly." The Mishna (repetition) professes to be this oral law, now committed to writing. The explanations and commentaries of the Rabbins, concerning the said Mishna, form the Gemara or completion; the Mishna and the Gemara together form the Talmud. There are two Gemaras, the one compiled in the schools of Palestine, the other in those of Babylon; the former, when joined with the Mishna, forms the Jerusalem Talmud; the latter which is much the larger forms the Babylon Talmud, which is the one generally meant when the word Talmud is used alone.

We mentioned in our last number, that the Babylon Talmud is about to be translated into French. A considerable portion of the Mishna was last year published in English. We rejoice at this, because we think it seals the doom of tradition. So long as it was shrouded in an ancient language, so long as its oracles were delivered in words so near akin to the *לשון הקודש* "the holy tongue," it possessed a sort of mysterious sanctity; it presented the dim outline, and colossal proportions, of objects beheld in the twilight; but when seen in the broad daylight of a vernacular tongue, it will be reduced to its proper dimensions; and we firmly believe that when thus exposed to the public gaze, many an honest Jew will feel ashamed of the object of his former veneration. So strong is our conviction of this, that we almost fear the proposed translation of the Talmud will, on this account be abandoned.

The Leading Diplomats of Europe.—It has been much the fashion of the day to express an absurd wonder that the Jews possess so much influence in so many European cabinets. Why, they possess this influence in all, for show me the cabinet in which one at least of the privy councillors is not a Jew. A few years ago I went to negotiate a public loan to St. Petersburg. On my arrival I had an immediate interview with the Russian minister of finance

Count Cancrin; I found him the son of a Lithuanian Jew. I afterwards went to Madrid on a like errand, and I had to transact business with the Spanish minister, Mendizabel, the son of a Spanish Jew. Something connected with this loan required me to proceed straight to Paris, to consult the president of the French Council, Marshal Soult, in whom I found another Jew. Marshal Massena was also a Jew, his real name being Manasseh. Nor did my experience end here. Having a short time afterwards to go to Prussia, I was attending the council of ministers, when Count Arnim entered the cabinet, and I beheld a Prussian Jew.—*Coningsby*.

A Gallician Jew of the name of Mohr has published a life of Baron Rothschild in Hebrew, which he has entitled "Glory to Israel, Biography of Baron Rothschild." This is a promising title, and the text does not disappoint expectation. M. Mohr declares in the course of his narrative that up to the present time there are only three great men among the chosen people of God—Moses, David, and Rothschild.

A decree, published by the Russian Council of State, with the sanction of the Emperor, prescribes that henceforth no Jews' synagogue or school shall be erected within six hundred feet of any Russian-Greek church. At the same time, the Government at Warsaw has added to the form of the oath to be taken by Israelite recruits on their joining the army, the following clause:—"I swear to be faithful to my standard, and never desert it, even should Messiah come upon the earth."

The King of Prussia making it appear that he wishes to relax the the bonds which shackle the Jews in his dominion, has commanded his diplomatic agents in Belgium and Holland to make enquiries as to the effect produced by the emancipation of the Israelites in those countries; and although the unanimous reply he received was, that the Jews were placed on a complete equality with the Christians, he has resolved to maintain all the existing disabilities, and to publish a new ordinance by which all Jews are incapacitated from holding any employment under the Government.

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